a. Urbanization

166 177 369 The Bambara, who are essentially agriculturalists, have no cities. All the cities owe their origin to the Whites and were created for commerce, administration, industry, banking, and education. But the city has exercised the same attraction on the Black peasant as it has on the French one. This taste for city life has been made easier to indulge by the creation of railroads and roads. Cities, such as Bamako, are invaded by ever-increasing populations who leave the bush and the close-knit community to create a de-tribalized mob which adapts more or less well to a European economic organization. Thus, the industrial equipping of Africa tends to transform the native artisanry, because the industrial establishments of the European type require a specialized [77] labor force that will adopt French work methods and economic life. It is in this way that the railroad yards at Thiès were created, as well as the industries of construction in solid materials, the quarries, the brickyards, the limeworks of Bamako, Mopti, and Ségou, and the food industries: icehouses, waterworks, the cotton gins of Koutiala and Sikasso. Industrialization is just beginning in the Bambara country, but the European form of economic organization has spread widely even where native work methods exist, leading, as a result, to economic individualism.

b. Development of Large-scale Agricultural Exploitation

177 241 473 Agricultural exploitation itself has been radically transformed in certain regions. Side by side with food crops which vary according to the needs of the community and which are cultivated in the traditional extensive manner, an intensive monoculture of money crops has developed with peanuts, rice, cotton, etc. This has been made possible by modern techniques of agricultural exploitation: experimental gardens, centers of scientific research, creation of pilot sections, scientific management of the plains. This development has led to the creation of such organizations as the C.G.O.T. in Casamance, a company for diversified economy whose initial capital was underwritten by the State and by professional processors of fatty substances. This company clears and de-stumps the great forest brush with heavy tractors, bulldozers, treedozers, and strumpers [de-stumpers ?] in

order to cultivate peanuts, sunflowers, millet, and cotton. Every three years, the company distributes green manure crops in order to reconstitute the soil's humus. Moreover, the company has created veritable villages to house its technicians and the colonists.

Other organizations, such as the Niger Office, have charge of the basic water control of the central delta (dams, large canals). Thanks to the creation of a network of waterways, to the clearing and de-stumping of lands, and to the development of general equipment (processing factories, workshops, stores, dwellings, road network), the end of 1949 saw 11,000 hectares of rice fields, with a yield of 18 quintals of paddy and a commercial production of 8,000 metric tons of husked rice. Six thousand hectares have been prepared either for growing cotton (2,000 hectares), for growing rice for food (1,000 hectares), or for lying fallow (3,000 hectares). These fields permit the exportation of 360 metric tons of cotton fiber. Twenty-two thousand persons have been settled as colonists. Finally, let us note that the F.I.D.E.S. by its financial support has permitted the development of peanut cultivation in Senegal, of rice in Guinea and the Sudan, of karite in Upper Volta, as well as the creation of several technical schools.

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c. Social Consequences

This technical evolution has profound repercussions on the native way of life. We notice the same change in the Bambara peasant as in the Bambara artisan. The large united family which was [78] the cornerstone of agricultural technique tends to split up more and more, even in the regions where the traditional farming methods are still used. The family field, a great deal less carefully tended than in the past, gives way in importance to the individual's field. Moreover, the family field traditionally was at the end of a path bordered by small individual fields where each peasant went to work for himself before and after the collective labor. Today, we see the creation of individual fields in the brush far from the path which leads from the village to the family field, clearly indicating the desire of the individual to separate himself from the large family and to escape the control of the farming chief in order to realize personal benefits for himself, not subject to family inspection.